



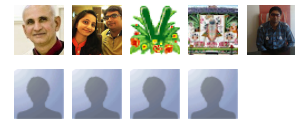
'Pushti' means: grace. An overwhelming grace of Krishna through which Pushti-beings receive sentiment of devotion and subsequently become capable to perform devotion of Shri Krishna without keeping any worldly temptations or desire. Only through the path of devotion one can obtain the Supreme Brahma Shri Krishna; not through the paths of action, knowledge or Upasana. So, from the viewpoint of fruit, "the devotional path of Pushti" is the best of all paths.

Sunday, March 25, 2012



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► July (3)

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[ShreeNathji](#)

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[Shree Yamunashtak meaning and explanation – Engli...](#)

[Pushtimarg Nidhi Swaroops](#)

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Shree Yamunashtak meaning and explanation – English & Gujarati

***** Shlok 1 *****

Sanskrit

Namami Yamuna Maham, Sakal Siddhi Hetum Muda, Murari Padpankaj-Sfuradmand, Renoot-katam, Tatasth Nav Kanan, Prakat Mod Pushpambunaa, Suraa Sur suPoojitaha, Smara Pituh Shri yam-bibhrateem

Gujarati

Shri krishna na charanarvind ni raj thaki shobhi rahya, siddhi alaukik aapnara vundu shri yamunajine, Supushpa ni suvas thi jungle badhu meheki rahyu ne mand shital pavan thi jal pan sugandhit thai rahyu, Puje surasur sneh thi vali sevata daivi jivo, Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

I (Shri Mahaprabhuji) bow (Namami) to Shri Yamunaji with my full love and devotion. She is capable of giving fulfillment of all the desires(Sakal Siddhi) of the devotee in enjoying God's love. Shri Yamunaji is capable of giving all kind of achievements. This first shlok describes the physical state of the river. Its both banks are full of glittering sand which is believed to be as soft as lotus feet of Shri Murari Prabhu (Shri Krishna.) Also, there are various kind of EVERGREEN gardens of the both banks of the river. The river water is full of scent due to flowers of the garden. Shri Yamunaji is also worshipped by two kinds(Suraa -Sur)of vraj devotees.

***** Shlok 2 *****

Sanskrit

Kalind Girimastake, Pata-d-mand Poorojjwalaa, Vilas Gamanollasat, Prakatgand Shailonnata, Sagosh-gantidantura, Samadhiroodh Dolottama, Mukund Rati Vardhinee, Jayati Padma Bandho Suta

Gujarati

Maa suryamandal chodine bahu veg thi aavi rahya, Tya kalindi na shikhar upar shobha ati sundar dise, Ae veg ma pathar ghana harkhaine uchali rahya ne aap pan ullas purvak uchalata shobhi rahya, Hari het na jula upar jane birajya aap ho, Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

In this shlok, Shri Mahaprabhuji describes that how Shri Yamunaji can bless her devotees to increase their love towards Shri Mukund Prabhu. Also, Shri Mahaprabhuji describes the physical existence of Yamunaji as river. It flows enthusiastically (With speed and splendour Poorojjwalaa) from the top of Kalind mountain. The water appears to be as milk because of the force and twirls. It seems like Shri Yamunaji is very eager to go in Vraj and meet Shri Krishna. It also gives impression as Shri Yamunaji is swinging of (Dolottama) jhula. Shri Yamunaji is a daughter of Sun, who is the friend of lotus(Padma).

***** Shlok 3 *****

Sanskrit

Bhuvam Bhuvan Pawaneem, Adhigatamane Kashwanaihi, Priyabhiriv Sevatam, Shuka Mayur Hansadibhihi, Tarang Bhuj Kankana, Prakat muktikavaluka, Nitambat Sundareem, Namat Krishna Turya Priyam.

Gujarati

Shuk mor saras hans aadi pakshi thi sevayela, gopijano ae sevya bhuvan svajan pavan rakhta Tarang rup shri hast ma reti rupi moti tana, kankan saras shobhi rahya shri krishna ne bahu priya je Nitamb rup shri tat tanu adbhut darshan thay jo Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

Whenever Shri Yamunaji comes to earth from heaven, she blessed the Earth (Bhuvam Bhuvana Pawaneem). All birds like Parrot, Peacock, Hansas (Swans) serves Shri Yamunaji. Shri Mahaprabhuji visualize glittering (sterling) sand as her bangle's pearls (muktikavaluka) and waves of water as beautiful divine hands (Tarang Bhuj Kankana) of Shri Yamunaji. From the birds eye view, Shri Yamunaji appears as beautiful with both the banks with glamorous sand and river full of water. She is favorite fourth queen of Shri Krishna. And Shri Mahaprabhuji asks us to bow to her (Namat Krishna Turya Priyam).

***** Shlok 4 *****

Sanskrit

Anant Gunbhusite, Shiva Viranchi Devastute, Ghanaghan Nibhe Sada, Dhruva Parasharaa Bhistade, Vishuddha Mathura Tate, Sakal Gop-gopi Vrute, Krupa Jaladhi Sanshrite, Mama Manha Sukham Bhavayah.

Gujarati

Anant gun thi shobhata stuti dev brahma shiv kare, ghanashyam jevu megh sam che swarup sundar aapnu Vishuddh mathura aapna sannidhya ma shobhi rahyu, sahu gop gopi vrund ne icchit fal aapi rahya Mam kod sau pura karo jyam dhruv parashar na karya Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

In this shlok, Shri Mahaprabhuji describes the prayer to Shri Yamuna Maharani. O! Shri Yamunaji, you are having infinite divine qualities - countless virtues. Even, Gods like Shiv, Brahama praises you. You are capable of granting wishes to devotees like Dhruv and Parasher. There are holy pilgrim places like "Mathura" on your banks. You are always surrounded with gopi's and gopijans and you are always protected by blessings of Shri Krishna. O! Shri Yamunaji, I wish that you give me such a blessing that it gives peace and happiness to my mind. Chanting this shlok with pure and honest heart gives tremendous mental peace and eternal happiness. (Kishori bai was chanting only two lines Vishuddha Mathura Tate, Sakal Gopgopi Vrute, Krupa Jaladhi Sanshrite, Mama Manha Sukham Bhavayah. with full faith. Shri Yamunaji blessed Kishoribai with all divine fruits.)

***** Shlok 5 *****

Sanskrit

Yaya Charan Padmajaa, Muraripoho Priyam Bhavuka, Samaagamanto Bhavet, Sakal Siddhida Sevatam, Taya Sadrushtamiyat, Kamalja Spatnee Vayat, Hari Priya Kalindaya, Mansi Me sada Stheeyatam.

Gujarati

Shri krishna na charano thaki shri jahnavi utpanna thaya, satsang pamyaa aapno ne siddhidayak thai gaya Evu mahatmya che aapnu sarakhamani koi shu kare, samakaksha ma aavi shake sagarsuta ek j khare Eva prabhu ne priya mara hradaya ma aavi vaso Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

Shri Gangaji evolved from the lotus feet of Shri Bhagavan. Shri Gangaji became holy and pious due to merging with Shri Yamunaji at Triveni Sangam. Shri Yamunaji made Shri Gangaji capable of giving all achievements Sakal Siddhi to the serving devotees. Only Shri Laxmiji is equal and comparable to Shri Yamunaji-but on a lesser degree. I wish that this type of Shri Yamunaji, who can take all worries of her devotees and who is also favorite (Hari Priya) to Shri Krishna, come and stayput in my heart and soul forever.

***** Shlok 6 *****

Sanskrit

Namostu Yamune Sada, Tav Charitra Matyadbhutam, Na Jaatu Yam Yatna, Bhavati Te Payaha Panat-ha, Yamopi Bhaginee Sutan, Kathamuhanti Dushtanpi, Priyobhavati Sevanaat, Tav Hareryatha Gopikaha.

Gujarati

Abhuth charitrya che aapnu vandan karu hu prem thi, yamayataana aave nahi ma aapana payapan thi Kadi dushta hoiye toy pan santan chiye ame aapna, sparshe na amne koi bhaya chaya sada che aapni Gopi janone prabhu priya banya evi krupa bas rakhajo Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

O! Shri Yamunaji, I bow to you with my full body and heart. Your divine character is very wonderful. Just by drinking your water in Vraj, we do not have to worry about painful death. Your devotees can become favorite to Shri Krishna just like gopijanas who became favorite by doing "Katyani Vrat". In winter (GOPMAS) Vrat means fasting.

***** Shlok 7 *****

Sanskrit

Mamastu Tav Sannidhau, Tanu Navatva Metavata, Na Durlabhatama Rati, Muraripau Mukundpriye, Atostu Tav Lalna, Surdhunee Param Sangamaat, Tavaiv Bhuvi Keertita, Na Tu Kadapi Pushti Sthitaihi.

Gujarati

Shri krishna ne priya aap cho mamadeh sundar rakhajo, bhagavad lila ma thay priti sneh evo rakhjo Jyam aapna sansarg thi gangaji pushti ma vahya, mamadeha man shri krishna ne priya thay eva rakhajo Viraharti ma he mat mara hradaya ma birajajo Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

O! Shri Yamunaji, who is favorite of Shri Mukund Prabhu, I pray to you to give me divine bodyTanu Navatv which can be used in divine Leela of LORD and also to serve you. Only you are capable of doing so. With such a divine body, I can serve Shri Mukund Prabhu very well. Pushti Margiya vaishnavas -Divine souls (Jeevs) had never praised Shri Gangaji without your merging with Shri Gangaji.

***** Shlok 8 *****

Sanskrit

Stutim Tava Karotikaha, Kamal Ja Sapatni Priye, Harer Yadanu Sevaya, Bhavati Saukhya Mamoxataha, Iyam Tav Kathadhika, Sakal Gopika Sangam Smar, Shram jaLunibhi, Sakalatra Jaihi Sangamaha.

Gujarati

Hu aapani stuti shu karu mahatmya apamparam che, shri laxmi vishnu sevavathi mox no adhikar che Pan aani seva thaki abhuth jalkrida tana, jal na anu ni prapti thaye gopijano na sneha thi Ae

sneh nu sukh divya che man maru ema sthapajo Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

O! Shri Yamunaji, you are like Shri Laxmiji, who has good fortune. But no one is capable of praising you, because any one serving God first and then Shri Laxmiji gets all happiness after death also Mamoxataha. But the importance of Shri Yamunaji is the best. Here Shri Maha Prabhujii explains the exaltation of soul just by bathing in the waters of shri yamunaji which becomes pious daily by the "Ras-Lila of Lord with the vraj-bhaks". By serving Shri Yamunaji we get blessing from her, which is helpful in exalting our soul and making pious. As we wash our body from outside to make it look pretty, we need to have blessings in form of Shri Yamunaji's river water to wash our soul and body from within. Due to her blessings our mind and thoughts becomes favorable to serve Shri Krishna.

***** Shlok 9 *****

Sanskrit

Tavashtak Midam Muda, Pathati Soorsootesada, Samasta Duritak Shayo, Bhavati Vai Mukunde Ratihi, Taya Sakal Siddhaya, Murari Puscha Santushyati, Swabhav Vijayo Bhavet, Vadati Vallabh Shree Harehe.

Gujarati

Koi sneha thi karashe sada aa path yamunashtaka tano, nishche prabhu ne priya thashe ne nash thashe pap no Siddhi sakala malashe ane shri krishna ma vadhashe priti, anand sagar umatashe ne svabhava pan jashe jiti Jagadish ne vahala amara vallabhadhish uchhare Vandan karu shri yamunajine shri krishna aashraya aapjo

Explanation

O! Shri Yamunaji! Whoever always sings these hymns of Shri Yamunastak with happiness-joy and pleasure, will get following fruits.(1) Absolving one of all the worldly sins.(2) The love for the lord increases manifold.(3) All yours endeavours, worldly and spiritual, are completed successfully.(4) You become a worthy recipient of God's grace-love.(5) You emerge victorious over your nature. Sakal Siddhi ("ashta -eight" siddhis)(1) Body to worship God.(2) To watch God's action.(3) To feel God's action.(4) To get sarvatm Bhav siddhi.(5) To remain and have God's blessing even during difficult days.(6) To get divine sight (Darshan of lord).(7) To feel the pleasure of God's blessings (Krupa).(8) To feel God's presence in all situations.

Posted by [Shrimad Vallabhacharya Pushtimarg](#) at [8:49 AM](#) No comments:

Labels: [Stotra and Kavach](#)

Friday, March 23, 2012

Pushtimarg Nidhi Swaroops

Nidhi Swaroops of Pushtimarg

Nidhi means *nij dhan*: one's personal and most precious wealth. As Shri Acharyacharan said when blessing his followers with a swaroop, "I have given you my *sarvasva*." Therefore any swaroop which Shri Acharyacharan has made pusht for a Vaishnava for Bhagwat seva, or for Nij seva, is called Shri Acharyacharan's Nidhi.

For example, Shri Mathuresh Prabhu is Shri Mahaprabhuji's Nidhi and now Pratham Griha Nidhi Swaroop. In the same way, when Shri Prabhucharan Shri Gusainji did swaroop pusht for Bhagwat seva for any Vaishnav, or for His own Vanshaj, that swaroop is Shri Gusainji's Nidhi.

If at present any Vallabh Vanshaj does swaroop pusht for Bhagwat seva in your home, you can say that this swaroop is your guru's Sarvasva Nidhi and is now your own Sarvasva Nidhi. Nidhi is therefore your own Bhagwat seva residing in your own house. A Vaishnava's nidhi swaroop is that swaroop who is *the entire* wealth of that Pushti jeev.

It is *prachalit* (commonly accepted) that only Shri Mahaprabhuji and Shri Gusainji's pusht swaroops are called Nidhi, but if we have correct bhava, then every Vaishnav's seva swaroop is Shri Vallabh's Nidhi, and each *nij* swaroop is Pushti Purushottam.

Nidhi-svarupa varnan – Mangalacharanam

An auspicious praise of the ten main Nidhi svarupas of Shri Gusainji's family worship Shri Nathji's lotus feet and young Navanita Priyaji, Who loves fresh

butter. Worship the eternal Shri Mathuradeesh, a Giver of pleasure, and the ever-pleased Shri Vitthalesh. Adore Shri Dwarkadeesh, as well as Shri Gokulnathji, the Lord of Gokul and Shri Gokul Chandramaji, the Moon of Gokul. Worship Madan Mohanji, the enchanter of even Cupid. Worship the dancing Child Krishna – Shri Natavar Prabhu, the supreme Actor and Lover, and divine infant Shri Bal Krishna.

SHRI NATHJI

Shri Nathji not only affords His intimate bhaktas the experience of His inner reality, but also is the Liberator of all souls. Shri Gusainji explained Shri Nathji's divine nature to his disciple, a renounced Brahmin, thus: "Shri Nathji is the Supreme Lord of the Lila bower. He stands by the door of a cave on the Govardhan Hill and calls all of His Lila souls to Him with His raised left hand." Shri Nathji's closed right hand rests on His hip and contains His hidden nectar essence.

Shri Nathji's left hand first manifested on top of the Govardhan Hill (Girirajji) in 1410 CE. On Shri Vallabhacharya's appearance day in 1479, Shri Nathji's face emerged from Girirajji. In 1493, Shri Nathji appeared to Shri Vallabhacharya in Jharkhand and called him to the sacred Hill to establish His seva. When Shri Vallabhacharya and his party arrived at Girirajji, Mahaprabhuji climbed the Hill and embraced Shri Nathji. He then established Shri Nathji's worship and adorned Him with a dhoti, gunja-bead necklace, and peacock feather crown. Shri Vallabhacharya named Him Gopalji, 'Keeper of the cows.' Shri Gusainji named Him Shri Govardhan Nathji, and his sons later called Him Shri Nathji, a name which continues to be used.

On Shri Nathji's left are two smaller svarupas: Madan Mohanji, a standing, flute-playing Krishna, as well as tiny Bal Krishnaji, a svarupa of infant Krishna crawling on the floor, holding a sweetball. This svarupa was found by Shri Vallabhacharya when he was bathing in the Yamuna River.

To Shri Nathji's right is a shaligrama acquired by Shri Vallabhacharya in South India and a *Girirajji Shila* – a stone from the Govardhan Hill picked up when Shri Nathji left the Govardhan Hill. There is also a single wooden sandal, called a *paduka*, which was worn by Shri Vallabhacharya. In all of the main places of worship in the Pushti Marg, other forms of Shri Krishna or items related to Shri Vallabhacharya or his descendants are established in the worship alongside the main Krishna svarupa.

SHRI NAVANITA PRIYAJI

Shri Navanita Priyaji – "the One who loves fresh butter," also affectionately called "Lalan," is a form of Child Krishna crawling on the floor with a mound of butter in His right hand. He was found in the Yamuna River near Mahavan by a Kshatriya woman and presented to Shri Vallabhacharya. Shri Navanita Priyaji was worshipped by Shri Vallabhacharya, as well as Shri Gusainji, in Gokul.

Shri Gusainji himself wished to retain the seva of Shri Navanita Priyaji as long as He remained on this earth. When he entered the eternal Lila, the seva of Shri Navanita Priyaji was inherited by his eldest son, Shri Girdharji, who later entrusted 'Lalan' to his second son, Shri Damodarji. Shri Navanita Priyaji is the Nidhi svarupa of the Pradhan Peeth.

On major festivals, Shri Navanita Priyaji sits with Shri Nathji, but He also enjoys His own separate Haveli just next to Shri Nathji's. Shri Gusainji explains, "Shri Navanita Priyaji is the form of Child Krishna who resides with Mother Yashoda. Krishna as Shri Navanita Priyaji plays like an infant in front of her."

SHRI MATHURESHJI

Shri Mathureshji, also called Shri Mathuradheesh and Mathuranathji, is a four-armed, dark form of Shri Krishna. Shri Mathureshji emerged in a gigantic form, as tall as a large tree, in the presence of Shri Vallabhacharya and his disciple, Padmanabhdas. He then became small enough to sit on the bhakti master's lap. Padmanabhdasji lovingly made Shri Mathureshji's seva, and was blessed with many divine experiences. Shri Mathuranathji was later returned to Shri Vallabhacharya. Shri Gusainji entrusted Him to his eldest son Shri Girdharji, who later presented Him to his third son, Shri Gopinathji.

Shri Mathureshji relocated to Kota, Rajasthan during Aurangzeb's reign. Today He is worshipped by descendants of Shri Girdharji, the heads of the Pratham Peeth. Shri Gusainji explained to his disciple, the renounced Brahmin, His form and Lila:

“Then, when Shri Krishna becomes a young Lad and begins to herd His cows, that form of Shri Krishna is Shri Mathuranathji. One day, Shri Mathuranath went out with His friends to the Gopis’ homes to steal butter. When He entered Shri Swaminiji’s home to steal her milk, curds and butter, Shri Swamini quietly came in, grabbed the Blessed Lord with two hands, and said, ‘Today, I have caught you! Now I will bring you before Nanda and Yashoda and tell them all about Your stealing.’

“At that moment, Shri Mathuranath manifested two additional arms and, with folded hands, prayed to Shri Swaminiji, ‘I am under your control. Always keep Me with you. I hold this conch in My lower right hand, because it is the form of Your neck. In My upper right hand I hold a lotus, because Your face is like a lotus. In My upper left hand I hold the mace, because it is like the form of Your breast. My lower left hand holds the chakra discus; it is like the bells on Your belt. I worship the bangles on Your wrist and put them on My own wrist. Now please release Me.’ When she did, He gave Her a taste of His nectar lips. This is the Lila of Shri Mathuranathji.”

SHRI VITTHALNATHJI

Shri Vitthalnathji was found in the Ganges River by an ascetic, who presented Him to Shri Vallabhacharya on the day his second son, Shri Gusainji was born. Shri Vallabhacharya named both his son and the Krishna svarupa Shri Vitthalnathji. Shri Gusainji later entrusted Shri Vitthalnathji to his second son, Shri Govindaji.

Shri Vitthalnathji was brought to Kota in 1581 CE and then in 1662 to the small town of Khimnor, Rajasthan. After Shrinathji moved to Nathdvara, Shri Vitthalnathji was also brought there, and a separate Haveli was built for Him by Shri Harirayaji.

Shri Vitthalnathji is a small golden and dark svarupa with His hands resting on His hips. He is accompanied by one Swamini, who always resides to His left. Shri Gusainji explains Their divine nature thus:

“When the Gopis worshipped Shri Katyayani Devi in order to secure Shri Krishna as their Husband, Shri Krishna came to the banks of the Yamuna River, stole their clothes, and climbed up a Kadamba tree. This is the form of Shri Vitthalnathji. He remains absorbed in the bhava of Shri Swaminiji, and that is why He became Her golden color. If Shri Vitthalnathji had appeared by the banks of the Yamuna River as dark Krishna, the Gopis would have recognized Him, and He would not have been able to steal their clothes. The Gopis were delayed in meeting Krishna because they were too shy to emerge from the water to receive their garments. Shri Vitthalnathji returned the Gopis’ clothes divinely transformed. That is the Lila of Shri Vitthalnathji.”

SHRI DWARKADHEESHJI

Shri Dwarkadheesh, or Dwarkanathji is a four-armed, dark Krishna svarupa. He appeared in ancient times from the Bindu lake and was worshipped by the sage Kapildevaji. During the times of Shri Vallabhacharya, the Blessed Lord appeared to the tailor Narayana in a dream and told him to retrieve His svarupa from a broken shrine at Mount Abu in Rajasthan. Later Shri Vallabhacharya instructed Damodardas Sambhalvare to obtain Shri Dwarkadheesh from the tailor Narayana and begin His seva.

The Lila of Shri Dwarkadheesh arises when He plays hide-and-seek with Shri Radha and the other Gopis. Shri Gusainji explains, “The Shrimad Bhagavatam’s five chapters on the Rasa Lila describe how all the Gopis came and sat by the banks of the Yamuna River, surrounding Shri Swaminiji. Shri Thakurji suddenly arrived in the form of Shri Dwarkanathji. With His two lotus hands, Shri Dwarkanathji covered Shri Swaminiji’s eyes. He then manifested two additional hands and pleased Her with His flute playing. Shri Dwarkanathji’s Lila is filled with nectar.”

Shri Dwarkadheesh’s lower right hand holds a lotus, which is Radha’s palm trying to push Krishna’s hand away from Her eyes. His upper right hand holds a mace, and is said to represent Radha’s hand moving up to embrace Krishna. The upper left hand holds a discus, representing the impressions left by Radha’s bracelets during Their embrace. His lower left hand holds a conch. It reminds Shri Krishna of Radha’s neck. Shri Dwarkadheeshji was returned to Shri Vallabhacharya, and when all of the seven svarupas were distributed, Shri Dwarkadheesh was presented to Shri Gusainji’s third son, Shri Balkrishnaji.

In 1670 CE, during the times of Aurangzeb, Shri Dwarkadheesh was relocated to Ahmedabad. In 1720 CE He was installed in a palatial mansion in Kankroli, Rajasthan near Nathdvara, where He has remained ever since.

SHRI GOKULNATHJI

Shri Gokulnathji is a small golden Krishna svarupa with two Swaminis, one on each side. His right raised hand holds the Govardhan Hill, while His lower left hand holds a conch. He plays a flute with His other two hands. The Swaminis on either side of Him are Shri Radha and Shri Chandravaliji.

Shri Gokulnathji belonged to the family of Shri Vallabhacharya's wife and was presented to him at the time of their marriage. During Aurangzeb's regime, Shri Gokulnathji moved to Jaipur. In the mid-nineteenth century He returned to Gokul and now resides there, in a Haveli believed to have been constructed around 1511 CE.

Shri Gusainji speaks of His form and Lila: "The form of Shri Gokulnathji appears when Shri Krishna lifted the Govardhan Hill and protected all the Vraja bhaktas. He picked up the Hill with His left hand and then held it with His right hand while playing the flute with His other two hands, filling all the residents of Vraja with nectar. Sometimes He even held the Hill with the end of His flute. Shri Gokulnathji's lower left hand holds the conch, the divine form of water."

SHRI GOKULCHANDRAMAJI

Shri Gokul Chandramaji is the Moon of Gokul and stands in a *tribhanga* posture, bent in three places, His legs crossed at the ankles. He is poised to play the flute. A Kshatriya woman found Him and Shri Navanita Priyaji in the Yamuna River while she was on her way to Mahavan. She presented the svarupas to Shri Vallabhacharya, who then established Shri Gokulchandramaji in the home of his follower, Narayanadas Brahmachari. After Narayanadas passed away, Shri Gokul Chandramaji returned to Shri Vallabhacharya's family, and Shri Gusainji later entrusted Him to his fifth son, Raghunathji.

During Aurangzeb's reign, Shri Gokulchandramaji was taken to Jaipur and then in 1687 CE to Bikaner, Rajasthan, where the ruler, Sardar Singh, was a great devotee of the Pushti Marg. Shri Gokulchandramaji resided there for six years before shifting to Kamvan in Vraja, where He resides today. Shri Gusainji speaks of this divine form of Shri Krishna, "Shri Gokulchandramaji entices even the love god, the enchanter of all other hearts. When Shri Krishna disappeared from the Gopis, they cried for their Beloved. Then Shri Krishna appeared before them as Shri Gokulchandramaji, with a lovely form bent in three places. He danced the Rasa Lila with the Gopis, played the flute, and gave all the bhaktas of Vrindavan the gift of His own nectar. The seven holes in the Blessed Lord's flute are His six divine virtues plus His Dharmi aspect, wherein He contains the other six virtues. Krishna places His fingers over those holes and consoles the bhaktas, 'I am under the control of your loving devotion. I will always be in debt to you.' Shri Gokulchandramaji also makes Rasa Lila, and His appearance is full of divine elements."

SHRI BALKRISHNAJI, SHRI KALYANRAYAJI, AND SHRI MUKUNDARAYAJI

The small Shri Balkrishnaji svarupa, who was among the Nidhi svarupas present in Shri Gusainji's 7-Nidhi svarupa manorath, was presented by Shri Gusainji to his sixth son, Yadunathji. However, Yadunathji preferred to worship the svarupa of Shri Dwarkadheeshji together with his elder brother (Shri Gusainji's third son, also named Shri Balkrishnaji). He therefore placed the Child Krishna svarupa of Balkrishnaji just in front of Shri Dwarkadheeshji. Balkrishnaji was later taken from Kankroli to Surat, where He resides today.

The dark, four armed Krishna form of Shri Kalyanrayaji, now residing in Baroda, is worshipped by Shri Yadunathji's direct descendants. Shri Yadunathji's sons were granted this seva by Shri Gokulnathji (Shri Gusainji's fourth son). Shri Gusainji's seven sons all learned to make Shri Krishna's adornment with Shri Kalyanrayaji.

Shri Mukundarayaji, a form of infant Krishna, was originally worshipped by Sanchora Ramdas, a *Mukhiya* (head assistant) in Shri Nathji's temple. Ramdas entrusted Shri Mukundarayaji to the bhakta Padmanabhdas, who worshipped Mukundarayaji together with his own svarupa, Pratham Grha Nidhi Shri Mathureshji. When Padmanabhdas left his body, Shri Mukundarayaji was brought to Shri Nathji's temple, where He was worshipped alongside Shri Nathji until 1829 CE. At that time, Shri Mukundarayaji was given to Shri Girdharji of

Benares. Pradhan Peeth Tilkayat Shri Dauji Maharaj II had studied the Vedas and shastras from Shri Girdharji and was obliged to make this offering to his guru, Shri Girdharji. Shri Mukundarayaji resides in Benares to this day.

SHRI MADAN MOHANJI

Shri Madan Mohanji was given to Shri Gusainji's youngest son, Shri Ghanashyamji. Shri Madan Mohanji, a small, golden form of Shri Krishna playing the flute, is accompanied by His Swamini, Shri Radha. Shri Madan Mohanji appeared during the course of a soma sacrifice performed by Shri Yajnanarayan Bhatt, Shri Vallabhacharya's great great great grandfather. Shri Madan Mohanji currently resides in Kamvan, Rajasthan. Shri Gusainji explains His form and Lila:

"Then, there is Madan Mohanji. His bhava is found deep in the Lila bower, where many different types of lilas are made. Billions of love gods are put to shame by the single beauty of Shri Madan Mohanji. He makes many types of lilas. He plays the flute, calls the Vraja bhaktas, and then appears before them and arouses their Krishna awareness."

Shri Gusainji ends his description of the Krishna svarupas by explaining to the renounced Brahmin, "While taking the darshan of these Krishna svarupas, contemplate their corresponding bhavas which I have related to you."

Shri Harirayaji then gives the following teaching: "Both Shri Krishna's seva as well as His darshan should be undertaken full of bhava. In the Path of Grace, the bhavas of Krishna's forms, His lilas and various divine moods are the main subject matter and should always be contemplated. Then the heart turns divine and becomes bound by Krishna."

SHRINATHJI (Shri Govardhannathji)

Presently Residing in – Nathdwara (Rajasthan)

Paat Utsav – Phalgun Krishna 7

Appearance Place – Shri Girirajji

Swaroop Bhavna – Nikunj Nayak

Mukhya Dwar – Aanyor

Seva First done by – Ramdasji

Mool Aacharya's Sevyaswaroop- Aacharyacharan Shri Mahaprabhuji

Presently Sevyaswaroop of – Pradhan Peethadheeshwar Tilkayat 108 Shri

Indradamanji Maharajshri

SHRI NAVANEETPRIYAJI (Lalan)

Presently Residing in – Nathdwara (Rajasthan)

Paat Utsav - Poush Krishna 6

Appearance Place – Shri Yamunaji

Swaroop Bhavna – Bal Lila

Mukhya Dwar – Surabhi Kund

Seva First done by – Gajjan Dhavan

Mool Aacharya's Sevyaswaroop- Prabhucharan Shri Gusainji

Presently Sevyaswaroop of – Pradhan Peethadheeshwar Tilkayat 108 Shri

Indradamanji Maharajshri

SHRI MATHURADHEESH PRABHU (Shri Mathureshji)

Presently Residing in – Kota (Rajasthan)

Paat Utsav - Phalgun Shukla 7

Appearance Place – Karnaval, Shri Yamunaji

Swaroop Bhavna – Gocharan Lila

Mukhya Dwar – Chandra Sarovar

Seva First done by – Padmanabhdasji

Mool Aacharya's Sevyaswaroop- Shri Girdharji

Presently Sevyaswaroop of – Pratham Peethadheeshwar 108 Shri Vithalnathji

(Lalmaniji) Maharajshri

SHRI VITHALNATHJI

Presently Residing in – Nathdwara (Rajasthan)

Paat Utsav – Vaishakh Krishna 7

Appearance Place – Kashi

Swaroop Bhavna – Chirharan Lila

Mukhya Dwar – Apsarakund

Seva First done by – Shri Mahaprabhuji

Mool Aacharya's Sevyaswaroop- Shri Govindrajji

Presently Sevyaswaroop of – Dvitiya Peethadheeshwar 108 Shri Kalyanrajji

Maharajshri

SHRI DWARKADHEESHJI

Presently Residing in – Kankroli (Rajasthan)
 Paat Utsav - Aashadh Shukla 5
 Origin – An ancient Swaroop from Kannauj
 Swaroop Bhavna – Aankh Micholi Lila
 Mukhya Dwar – Kadam Khandi
 Seva First done by – Damodardasji Sambhalware
 Mool Acharya's Sevy Swaroop- Shri Balkrishnaji
 Presently Sevy Swaroop of – Tiritiya Peethadheeshwar 108 Shri Varajesh
 Kumarji Maharajshri
 SHRI GOKULNATHJI

Presently Residing in – Gokul
 Paat Utsav – Shravan Shukla 5
 Origin – From Shri Vallabhacharyaji's Sasural (in-laws)
 Swaroop Bhavna – Govardhan Lila
 Mukhya Dwar – Rudra Kund
 Seva First done by – Acharyacharan Shri Mahaprabhuji
 Mool Acharya's Sevy Swaroop- Shri Gokulnathji
 Presently Sevy Swaroop of – Chaturth Peethadheeshwar 108 Shri
 Devakinandanji (Shri Suresh Bava)
 SHRI GOKULCHANDRAMAJI

Presently Residing in –Kamvan (Rajasthan)
 Paat Utsav - Shravan Krishna 4
 Appearance Place – Shri Yamunaji
 Swaroop Bhavna – Maha Ras Lila
 Mukhya Dwar – Mansi Ganga
 Seva First done by – Narayandas Brahmachari
 Mool Acharya's Sevy Swaroop- Shri Raghunathji
 Presently Sevy Swaroop of – Pancham Peethadheeshwar 108 Shri Vallabhaji
 Maharajshri
 SHRI KALYANRAJI

Presently Residing in –Baroda (Gujarat)
 Paat Utsav - Jyestha Krishna 2
 Appearance Place – Kada Gaam
 Swaroop Bhavna – Sakhi Bhik Lila
 Mukhya Dwar – Shri Gokul
 Seva First done by – Baba Venu
 Mool Acharya's Sevy Swaroop - Shri Yadunathlaji and his Son
 Presently Sevy Swaroop of –Shashtham Peethadheeshwar 108 Shri
 Dwarkeshlaji Maharajshri
 SHRI MUKUNDRAJI

Presently Residing in – Kashi
 Paat Utsav - Maagh Shukla 4
 Origin – Govindacharyaji / Janardan Bhattji
 Swaroop Bhavna – Putana Uddhar Lila
 Seva First done by – Shri Lakshman Bhattji
 Mool Acharya's Sevy Swaroop- Acharyacharan Shri Mahaprabhuji
 Presently Sevy Swaroop of –Vishesh Adhikar Shashtham Peethadheeshwar
 108 Shri Shyammanoharji Maharajshri
 SHRI BALKRISHNALALJI

Presently Residing in – Surat (Gujarat)
 Paat Utsav – Ashwin Shukla 12
 Appearance Place – Gokul Karnavedh Koop
 Swaroop Bhavna – Putana Uddhar Lila
 Seva First done by – Shri Balkrishnaji / Shri Yadunathji
 Mool Acharya's Sevy Swaroop- Shri Balkrishnaji / Shri Yadunathji
 Presently Sevy Swaroop of – ?
 SHRI MADANMOHANJI

Presently Residing in – Kamvan (Rajasthan)
 Paat Utsav - Margshirsh Shukla 5
 Appearance Place – Agni Kund of Shri Vallabhacharya's father, Lakshman
 Bhattji
 Swaroop Bhavna – Laghu Ras Lila
 Mukhya Dwar – Bilchu Kund
 Seva First done by – Acharyacharan Shri Mahaprabhuji
 Mool Acharya's Sevy Swaroop- Shri Ghanshyamji
 Presently Sevy Swaroop of – Saptam Peethadheeshwar 108 Shri
 Ghanshyamlaji Maharajshri
 SHRI NATVARLALJI

Presently Residing in – Ahemdabad (Gujarat)

Swaroop Bhavna – Natvat Varvat Lila
Seva First done by – Shri Girdharji
Mool Aacharya's Sevyaswaroop- Shri Mathuramalji
Presently Sevyaswaroop of – 108 Shri Vrajnathji Maharajashri

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